Nazi Government exceeds by far all that other governments have done or attempted in the way of limiting the freedom of the Jews in business and the professions. These limited the number of Jews to be admitted to the Universities or to certain professions, but it never occurred to them to interfere with Jews, or men of Jewish descent, who had already entered a profession, or to demand the dismissal of Jewish employees in industrial or commercial undertakings.

It is not consistent with the ideas of modern justice to discriminate against, or to dishonour, citizens merely on the ground of their belonging to a certain ethnic group. Recognition of the rights of national minorities to preserve their identity within the framework of the State and without loss of civic rights is a dearly acquired attainment of the twentieth century; and Germany ought to be particularly interested in the maintenance of this principle in view of the many Germans living in foreign countries. But even if the contention of the Nazis were correct that the position which the Jewish minority occupies in Germany's cultural and economic life is unbearable for the German non-Jews, the manner in which the German Government has tried to solve the problem, with a total disregard of Jewish rights and at the expense of the Jews, remains an outrage. When Napoleon I intended to solve

the Jewish problem in France, he summoned a Jewish Synhedrin and submitted to them a number of questions. If the German Government feared the Jewish influence in German cultural and economic life, they should similarly have first asked the Jews themselves whether they had any proposals to make in that matter.

Such an attempt at a peaceful settlement of the problem would have been possible if, on the one hand, the German Government had recognized that the close connexion of the Jews with German economy and culture, and their dispro-portionate participation in certain professions, were the result of circumstances for which tjie Jews were not re-